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SUPPLEMENT TO THE NÚRAFSHÁN

VOL. 3.

FRIDAY:—MARCH 10th, 1899.

No. 9

Editorial Notes.

Under 'Current Thought' we present the first instalment of a most instructive paper on *Primitive Theism* or "the evidence outside the scriptures that the revelation of God was universal." The author, Dr. Jesse, W Brooks of Chicago, U. S. A., is an authority on Comparative Religion being one of the founders of the American Institute of Comparative Religion. We are sure the readers of the *Núr Afshán* will derive much profit from this article. We desire also to call the attention of our preachers to the trend of this paper. We need to emphasize the fact that monotheism is the original form of man's religion and that it is not the result of development as many in these days are ready to believe. Man is a fallen creature, and, as he has been physically and intellectually degraded, so has his religion degenerated. It is only in Jesus Christ that he has hope and reconciliation with the One True God.

There is something inexpressibly sad in the fact that cultured men and women can be found in an enlightened age like this, who are capable of defending the idolatrous worship of India. The statement published in our 'Current Thought' columns avers that a certain Miss Noble, a disciple of Narendro Nath Datt, *alids* Vivekananda, gave a lecture in Albert Hall "advocating the worship of Kali and other gods and goddesses." And now

we have Mrs. Besant busily engaged in the establishment of a Hindu College in Benares, which is to uphold the religion of idolatry and caste. It is however most significant and exceedingly encouraging to learn that the protest against this blasphemous teaching of Miss Noble came from a Hindu of the Brahmo faith. It seems as if in the midst of the Saddusaic indifference of many so-called Christians in India, the Lord was raising up His own witnesses from among the Hindus themselves. It is high time for Christians to arise and confront these blatant advocates of Heathenism and to expose the absurdity of womanhood, made free from the degradation of idolatrous customs, now apparently ready to close the doors of escape to millions of women almost crushed under the weight of heathen institutions so cruel in its enslavement of womankind.

Some of our Lord's sayings receive new meaning in the light of these apostasies to heathenism. "If the salt have lost his savour wherewith shall it be salted?" "If thine eye be evils thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

The Annual Tournament of the Government and aided Schools in Athletic sports came off at Ludhiana during the past week. To some it seems as if too much time were given

to these modern Olympics. When however it is considered how much it all means for the physical development of our youth the expenditure both of time and money is entirely legitimate. The good attained is not only physical but also mental and moral. Athletics have done much for India and are destined to do more.

The Mission Schools clothed themselves with honour as usual. The final contest for the prize for both football and cricket was a contest between the Mission Boys High School in the city and the Christian Boys Boarding High School. The result in cricket was a victory for the Christian Boys who carried off the Belt which they have uniformly won during the last five years.

The Contest for the football prize was a severe struggle, which continued for three days ending in a tie. The prize was divided equally between the Mission High Schools.

The Boys Boarding School carried off the prize for the 440 yard foot race, Mr. James Dales of Ludhiana being the winner. Mr. Mansabdar came in for a second prize on the 200 yard sprint.

The Mission High School came in for first and second prizes for 100 and 200 yard sprint, Hukam Chand being winner, of both. Chandon Lall won the 2nd prize for the 440 yard foot race. The Tournament was a success.

Arrangements have been made for the Tournament for January 1900. It

is expected that by that time two shields and a belt will be awarded to the winners in foot ball and cricket.

The Annual meeting for the India S. S. union held in Calcutta Feb 21st. was a grand success. The accession of Bishop Welldon as President promises to give a great impetus to this grand Society. An address of welcome was presented on behalf of the Society by Honorable Kali Charn Chatterji. The reply of the good Bishop, while not free from the taint of Denominational narrowness, was full of sympathy for the good work of the Society.

Current Thought.

PRIMITIVE THEISM.

By JESSE W. BROCKS, PH. D., D. D.

A FATAL mistake of the most advanced evolutionists is that they assume too much and prove too little.

The working hypothesis, which is perfectly legitimate as an hypothesis, comes to be enunciated as a dogma, with as much positiveness as a proposition of Euclid, after the mathematical demonstration is completed. Even so candid a writer as Dr. Romanes, after doing much excellent work along the line of "Mental Evolution in Animals," proves less and assumes more in his recent volume, "Mental Evolution in Man"; and seems likely to prove nothing and assume everything, in his promised volumes on "Savage and Prehistoric Man," which it is anticipated "will complete the exhaustive inquiry, and reinforce the evolutionary hypothesis regarding the descent of man." His own concluding words are: "At all events I think it may be safely promised that, when we come to consider the case of savages, and through them the case of prehistoric man, we shall find that in the great interval which lies between such grades of mental evolution and our own, we are brought far on our way toward bridging the psychological distance which separates the gorilla from the gentlemen." ("Mental Evolution in Man," by George John Romanes, p. 439.) The reading of this prophecy brings forcibly to our

* Dr. Romanes declares it to be his purpose "to arrive at general principles bearing upon mental evolution, rather than to collect facts or opinions for the sake of their intrinsic interest from a purely historical point of view" (vid. preface "Mental Evolution in Man"). In this respect the recent work of the disciples of Darwin contrasts unfavorably with the work of their great teacher, who was pre-eminently a collector of facts.

minds the remark of the Gifford Lecturer: "A savage is a most obliging creature, for he does everything any anthropologist wishes him to do."

It is the purpose of this essay to call attention to a single phase of the development of our race which is generally perverted or misunderstood by evolution, but which is coming to be more and more clearly seen in all our studies of the history and literature of the various branches of the human family. The study of Comparative Religion is asserting, with constantly added emphasis, that the natural religious development of the race has been, not upward, but downward. Historical students too are coming to a general agreement in the fact that man was originally a monotheist.

Certainly if he were not, it must be conceded that his religious ideas were monotheistic before they were polytheistic or pantheistic. It is clear also that the natural evolution has been from monotheism to polytheism, not vice versa.

Primitive monotheism, in almost every instance, has lapsed into polytheism and pantheism; while we have not been able to discover a single instance where anything like a pure monotheism has been evolved out of either of the others.

While from our infancy we have been taught to believe in God and to ground all our hopes upon Him, as He is revealed in the Scriptures of the old and New Testaments, and while religious experience has confirmed our faith and made His existence a matter of certainty, not of opinion; still in the discussion of our subject it is important that we should appeal only to reason, claiming, for the time being, no higher authority for our Scriptures than for any of the sacred books of the heathen systems.* It will at once be seen to

* In the Scripture we are taught, not only that God has "made of one blood all nations of men" (Acts xvii., 26), but that in the beginning He revealed Himself to our first parents. Man originally was created in God's image; but he has alienated himself from God by sin—the very essence of which consists in forgetting God—"When they knew God they glorified Him not as God neither were thankful, but became vain in their imaginations; and their foolish hearts were darkened. Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things" (Rom. i., 21, et seq.). It is universally assumed that men had the knowledge of God; but they did not like to retain God in their knowledge (Rom. i., 28), and so "God gave them over to a reprobate mind."

When Paul came in contact with pagans (i. e., with those who had been so unfortunate as not to receive the special revelation of God as recorded in our Scriptures), he treat-

be of the greatest importance that we ascertain what man's primitive life was regarding God. As we come to disentangle this primitive belief from the traditions and opinions that have resulted from the evolution of the race and the progress of social life, we shall find in our hand a leading-rein with which to direct much of the bewildered thought and wandering discussion of our time. We may thus hope to reach clearer conceptions and more enlightened views of truth.

The settlement of this discussion will go far toward settling the doctrine of theism, as opposed to atheism and pantheism as well as to the materialism and agnosticism of our age.

If it be once settled, as the universal testimony of the race, that man originally believed in one, living, invisible, holy God, not only will the advanced evolutionary theories have to be reconstructed, but the theistic argument will be so reinforced that it will lack little of the certainty that attaches to a mathematical demonstration; inasmuch as we shall have to conclude that a revelation of God was made originally to all mankind, or else that man is so constituted that the knowledge of God is a necessary and primitive datum of consciousness. In either case the statement of God's existence would seem to be almost axiomatic.

Pantheism and materialism agree in affirming that the human race has developed gradually from a "brutish," or at least "a not yet moral" and "religionless" condition.

Sir John Lubbock, *et al.*, in his "Prehistoric Times" carries out the ed them not as irresponsible, but he insists that God has been revealed to them. God has manifested Himself. "His wrath is revealed from Heaven against all ungodliness and unrighteousness of men" (Rom. i., 18). "That which may be known of God is manifest in them, for God hath showed it unto them: for the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made, even His eternal power and Godhead so that they are without excuse" (Rom. i., 19).

Paul, preaching at Lystra, reproaches the people for their idolatry. He implies that they should have known "the living God," for He left not Himself without witness (Acts xiv., 15, 16). Men are not condemned because they are pagans, but because they have not walked according to the light that God has given.

The Apostle John proclaims the divinity of Christ by identifying Him with the eternal logos—"the true light which lighteth every man that cometh into the world" (John i., 9).

The Scriptures, then, we may say, simply assume that God is the Lord of the whole earth (Ps. xcvii., 5); that man has lost the divine image, and has forsaken God until his eyes have become blinded with sin; and in some instances God has given him over to "a reprobate mind."

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theory of the development of man-
kind from an animal origin. It is
argued that the condition of primeval
man was one in which he could have
had no religion. It is generally as-
sumed by this class of writers that,
with respect to religion the human
race has gradually advanced from a
condition in which it had no moral
law and no religion, first to a dull
fetichism, then to mythological polythe-
ism, afterward to montheism, and out
of Christian monotheism it is held that
pure pantheism is to be evolved—thus
completing and perfecting the evolu-
tion.

It is maintained that theism has
everywhere and always been preced-
ed by polytheism. The actual history
of religion, however, shows the op-
posite to be true. The theory that
monotheism was the primeval form
of religion was held and defended
by Herbert of Chobury, by Cadworth
and by Crenzer, who taught the
"Symbolic Character of Ancient Mythol-
ogy"; while to-day the work that
has been done by Max Muller, Spiegel,
Duncker, Ebers and others is con-
stantly confiring that view.

Prof. Ehrard declares "Christian
Apologetics," Vol. II, p. 136, "In all
cultured antiquity, the farther back
we go into the past, there is a nearer
approach to the knowledge of the
one living and holy God, conjoined
with a more wakefull consciousness of
the distinction between good and evil;
and the farther down we come along
the stream of time, the greater is the
falling away from this primitive re-
ligion, through moral levity in re-
spect of the obscuration of the know-
ledge of God, down to the crudest
polytheism, which again among cer-
tain nations is transformed into
pantheism; and hand in hand there-
with a regular maral deterioration—
in spite of all advances in the arts,
civilization, and culture."

Whately's oft-repeated assertion,
that mere savages never did, and ne-
ver could, raise themselves, unaided,
into a higher condition, has certainly
proved true, especially as regards the
discovery of religious truth and the
realizing of moral obligation.

Evolution may assume millions
of years for the development from
lower to higher grades of intelligence
and of the religious faculty, but it is
certain that, during the historic period
—during that time in studying which
the student's pathway is illumined
by the lamp of literature—the re-
ligious development of the race has
been not upward, but by an inherent
gravitation it has been ever tending
downward. Hence the great reformers
have almost invariably called men's

minds back to something which has
been lost sight of, to a higher stan-
dard which has been left behind, to
primitive and more noble religious
ideas that have become obscured. An
example of this is seen in almost
every Old Testament prophet. He
was a man raised up to call the peo-
ple back from their idolatry, from the
sin of forgetting Jehovah and His
covenant. The prophet again declared
unto the people the will of God as
it had been originally declared, and
called them back to the "God of A-
raham, of Isaac, and of Jacob." The
period of Old Testament history covers
but a few thousand years, yet it is
clear that the *natural religious develop-
ment* of man during that period was
downward not upward—from higher
to lower, not from lower to higher
standards of religious truth. The
people were constantly lapsing into
polytheism and all forms of idolatry.
The noble religious precepts taught
at Sinai, and the pure monotheism
of the patriarchs, were quickly lost
sight of and obliterated. The only
upward tendency in religion, doctrine,
and morals, that we can observe, is
that which was due immediately to
the prophet, *whose office invariably was
to call men back from their degraded
ways to the nobler path which had
been left behind.* The one cry of
the prophet is, "Return." The ideal
evolution of the Old Testament is
the getting back to primitive purity.
The inherent tendency of the peo-
ple was from the purest monotheism
to the most degraded forms polytheis-
tic worship. The Duke of Argyll
well says, in replying to Sir John
Lubbock ("Primeval Man," p. 60),
"Surely if there is one fact more cer-
tain than another in respect to the
nature of man, it is that he is capable
of losing religious knowledge, of
ceasing to believe in religious truth,
and of falling away from religious duty."
He further adds, "Such evidence as
history and philosophy and criticism
afford on the course of religious
knowledge is not in favor of the
doctrine of a gradual rise, but on the
contrary, of continuous corruption and
decline." Similarly Prof. Max Mül-
ler once said, "If there is one thing
which a comparative study of religions
places in the clearest light, it is the
inevitable decay to which every re-
ligion is exposed..... Without con-
stant reformation, i.e. without a con-
stant return to its fountain-head,
every religion, even the most perfect,
suffers from its contact with the
world as the purest air suffers from
the fact of its being breathed. When-
ever we can trace back a religion to
its first beginnings, we find it free
from many of the blemishes that

offend us in its later phases," ("Chips
from a German Workshop," Vol I.,
preface xxiii.).

To be continued.

Two Ways of Looking at it.

INGERSOLL'S EULOGY.

I "SENT you some of the most won-
derful whisky that ever drove the
skeleton from the feast or painted
landscape in the brain of man. It is
the mingling of souls of wheat and
corn. In it you will find the sunshine
and shadow that chased each other
over billowy fields, the breath of June,
the carol of the lark, the dew of the
night, thealth of summer and
autumn's rich content, all golden
with im prisoned light. Drink it
and you will hear the voice of men
and madiens singing the 'Harvest
Home,' mingled with the laughter
of children. Drink it, and you
will feel within your blood the
starred dawns, the dreamy, tawny
dusks of prefect days. For forty years
this liquid joy has been within staves
of oak, longing to teuch the lips of
man."

Dr. BUCKLEY'S REPLY.

"I send you some of the most
wonderful whisky that ever brought a
skeleton into the closet, or paintek
scenes or lust and bloodshed in the
brain of man. It is the ghost of wheat
and corn, crazed by the loss of their
bodies. In it you find a transient
sunshine chased by a shanow as cold
as arctic midnight in which the breath
of June grows icy and the carol of
the lark gives place to the forboding
cry of the raven. Drink it, and you
shall have 'woe,' 'sorrow,' 'babbling
and 'wounds without cause,' 'your
eyes shall behold strange women,' and
'your heart shall utter perverse things.'
Drink it deep, and you shall hear
the voice of demons shrieking, wo-
men wailing, and worse than orphan-
ed children mourning the loss of a
father who yet lives. Drink it deep
and long, and serpents will hiss in
your ears, coil themselves about your
neck, and seize you with their frangs;
for 'at last it biteth like a serpent
and stingeth like an adder'. For forty
years this liquid death has been with-
in staves of oak, harmless there as
purest water. I send it to you that
you may 'put an enemy in your mouth
to steab away your brains.' And yet I
call myself you friend."—Philadelphia
Methodist.

Telegrams.

London, March 1.

Italy has demanded from China the lease of Sanmun Bay, south of Ning-po.

London, March 1.

The Sagasta Cabinet has resigned owing to meeting with violent opposition in the Spanish Cortes.

London, March 1.

The second Chamber of the Dutch Legislature has passed a Bill placing the Japanese upon an equal footing with Europeans in the Dutch East Indies.

London, March 2.

The Pekin correspondent of the *Times* telegraphs that the Italian demand upon China includes the concession of three islands off the coast with preferential railway and mining rights within their sphere of influence covering the whole of the southern two-thirds of the Che-Kiang Province.

The *Times* in a leading article this morning, after sympathising with the Italian action, expresses the hope that the British Foreign Office will grasp the true condition of affairs before it is too late. China, the leading journal says, is breaking up, and the future lies with the nations who understand what to do.

London, March 2.

It is believed that Britain has approved of the Italian demand for a lease of Sanmun Bay.

In the Commons to-day, Mr. Brodrick, in replying to questions about the Russian protest against the terms of the Newchwang railway loan, said that the British Government regards the engagements of China in connection therewith as binding.

Allahabad, March 3.

A special London wire to the *Pioneer*, dated March 2nd, states that Mr. Choate, the new American Ambassador, replying to an ovation at Southampton, compared the Trans-Atlantic boats to weavers' shuttles, binding the countries imperishably. He wished that Britons returned Americans' visits to England more frequently, then the fraternal feeling would never fail. A Republic of seventy millions, sprung from the same stock, subject to the same Bible, the same law and liberties, and allied in institutions, interests and hopes, stretched across the Atlantic a band of friendship ready to meet the Mother Country in everything calculated to promote the welfare and the good of mankind. He alluded to the illustrious sovereign, who commanded the affectionate admiration of Americans as a faithful and steadfast friend.

Allahabad, March 3.

The Dominion liner "Labrador" struck a rock near Skerryvore in the Hebrides at day-break yesterday. All the passengers and 65 of the crew of 94 were saved, but the mails and cargo disappeared, the vessel becoming a total wreck. The boats, which were plying for four hours, were hailed and rescued by the steamer "Viking."

Parachinar, March 3.

A most successful surprise attack on the Chamkannia was effected by a mixed force of the 22nd Punjab Infantry and the Kurram Militia on Wednesday night, under the command of Captain Roos Keppel, Officer on Special Duty in the Kurram. Over 100 prisoners and about 3,000 head of cattle were captured and 9 villages destroyed. Two Turi lashkars (total strength 500) turned out to help us.

Our casualties were two wounded, while the Chamkannia had 8 killed. Owing to the entire success of the surprise there was scarcely any fighting.

London, March 3.

There is every likelihood that the Italian demand for the cession of Sanmun Bay will be rejected by the Chinese, who believe that Britain has instigated the demand, and is inaugurating a policy for the partition of China.

London, March 3.

It is announced that Great Britain recognises the entire equality of France and England under the treaty of 1862 relating to Oman, and assents to a French coaling station in Muscat, provided there is no cession of territory.

London, March 3.

It is announced that the crisis to Mr. Kipling's illness has passed, and that there is no further danger.

London, March 3.

Rear-Admiral Dewey has been appointed Admiral, and General Otis a Major-General for distinguished service.

London, March 6.

The *Times* states that the Tsung-li-Yamen has replied to Russia's protest against the terms of the Newchwang Railway contract, denying that the conditions of the British loan conflict with China's engagements to Russia. The Russians are now applying pressure.

The *Daily Chronicle* correspondent at Rome telegraphs that official despatches have been received announcing that Italian marines have landed and occupied Sanmun Bay.

London, March 6.

Despatches from Manila state that the Filipinos attempted to recapture the water-works at Manila, but were repulsed by the Americans after sharp fighting.

London, March 6.

Rudyard Kipling's child Josephine has died of pneumonia in New York.

London, March 6.

The Kaiser, as an enthusiastic admirer of his unrivalled books, has cabled for enquiries regarding Mr. Kipling's condition.

London, March 6.

By the explosion of the magazine at Toulon sixty persons were killed and one hundred injured.

London, March 7.

The *Times*' Pekin correspondent wires that the French Minister on February 24th warned the Tsung-li-Yamen of the coming Italian demands, and counselled their immediate rejection.

Reuter telegraphing from Pekin states that, owing to the contemptuous wording of the Chinese reply to Italy's demand for a lease of Sanmun Bay, the Italian Minister declines to hold any further direct communication with the Tsung-li-Yamen.

Later.

It is positively denied in Paris that France advised the Tsung-li-Yamen to reject the Italian demands on China, which are approved by France.

Lucknow, March 7.

In an Oudh and Behilkhand train travelling near Barabanki at 40 miles an hour, a European child, 18 months old, fell out of the window, but on the break being applied, and the child recovered, it was found to have escaped serious hurt as by a miracle.

LAKE MEMORIAL HISTORY PRIZES.

Three History Prizes of the values of Rs. 25, Rs. 15, and Rs. 10, are offered in connection with the Lake Memorial Trust on the following conditions:—

1. The Examination will be held in December 1899 in the English Language.

2. The subject for Examination will be "India under British Rule," and the text book appointed is "The Citizen of India" by Lee-Warner, Macmillan & Co., Rs. 1-4-0.

3. All natives of the Panjab under 23 years of age are eligible to compete, without reference to sex, sect or creed, except those of European or American descent.

4. Candidates must send in their names, ages, birthplace, and educational institution (if any), attested by the Head Master or Principal of some School or College, before November 1st to the Rev. A. C. Clarke, Amritsar, who will inform them in due course as to the date and centres of the Examination.

(Signed)

The Board of Examiners.

1st February 1899.—

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The Principal

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